provided for women to engage with a commercially, readily available mass-market feminist product, and of the ways in which *Ms.* worked to publicize the goals of second wave feminism. Merely to proclaim its "feminism" from the magazine racks was, according to Farrell, a boldly revolutionary statement. Some might dispute that, and had Farrell provided more space for her post-structuralist and semiotic emphasis on the text and the images from *Ms.* it might have strengthened her case for the revolutionary nature of *Ms.* Equally, though she had access to a vast amount of unpublished correspondence, she is not completely convincing in her assertions that the anger some readers expressed regarding the lack of diversity in the periodical were primarily due the requisite tensions of trying to satisfy a mass audience. Nor is her defense of popular feminism, as opposed to liberal feminism, as consistent with her findings as she might care to admit.

What is clear, is that caught between the juggernaut of advertisers and the noisy complaints of readers, *Ms'* editors attempts to modify their message to make it more palatable to the advertisers was never successful, and indeed, was the beginning of the end of their vision of a commercial, feminist periodical. The first *Ms.* era might have gone out boldly, buoyed up by the fight to maintain American women's reproductive rights but the real end came years earlier when *Ms.* compromised their editorial vision to make themselves a better buy for advertisers. Those caveats aside, Farrell has produced a significant book within the field of second wave feminism and periodical history, and it is hoped that it finds an audience. Those who do find this gem will be rewarded by a study of an icon of American mass-market feminism that is both engaging and provocative reading.

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Harry Oosterhuis, *Stepchildren of Nature: Krafft-Ebing, Psychiatry and the Making of Sexual Identity* (Chicago: University of Chicago Press, 2000).

Responding to Michel Foucault's provocative claim that homosexuality was a nineteenth century medical invention, historians of modern sexuality are showing an increasing interest in the history of medicine, and especially psychiatry. In this context, the much accomplished but little remembered psychiatrist Richard von Krafft-Ebing emerges as a key figure, not only in Austria and Germany where his influence was most immediately felt, but in Europe, Britain and North America as well. Krafft-Ebing was on the frontlines of a movement to expand the courtroom role of forensic psychiatry beyond the assessment of

physical evidence (anal exams in sodomy trials, for example) to include expert testimony on theories of human motivation. In this vein, one of his major contributions was to argue that "sex perverts" acted not out of immoral or criminal intent, but as a result of a "psychopathological condition" that made men victims of an "irresistible urge"(86). In his private practice, Krafft-Ebing spent much of his time trying to assist these men – who he once described as "stepchildren of nature" – to overcome, or at least control, these urges.

Because this pathological model of sexuality came to dominate twentieth century western conceptions of "sex," an in-depth study of Richard von Krafft-Ebing is a much welcome addition to this burgeoning field. In *Stepchildren of Nature*, Harry Oosterhuis traces Krafft-Ebing's professional career from its early days to his death in 1902, and charts his ever-evolving approach to understanding and accounting for sexuality. It is a project of considerable scope greatly facilitated by the discovery of Krafft-Ebing's case files and personal papers in the attic of a descendant. The family not only granted Oosterhuis full access to this historical treasure chest, but also welcomed him as a guest in their home while he conducted his research.

And what an impressive body of research it is. Never mere biography, Oosterhuis uses Krafft-Ebing's career as a launching pad to explore the nineteenth century evolution of European psychiatry with useful overviews of the range of mental disease theories, and their impact on the emergence of sexual science. In Part I we are presented with the variety of European efforts to define, quantify and account for "sex" in its many forms. Part II draws our attention to the field of psychiatry as an area of professional "expertise," shaped by both a humanitarian desire to cure and a middle class desire to respectability and success. We learn about the professional limits of institutional psychiatry – a fairly well documented transitional period – and about Krafft-Ebing's own move toward private clinical care that earned him a reputation as a "society doctor" who dealt only with "fashionable" topics like sexual perversion (91).

Though only a minority of Krafft-Ebing's patients suffered from sexual perversion, they came to be his most important. His signal publication, *Psychopathia sexualis* (1886) drew on their stories and experiences to delineate four main perversions: sadism, masochism, fetishism, and contrary sexual feeling, a diagnosis that contained the seeds of what would later become homosexuality. It quickly became the premier courtroom guide for lawyers and doctors trying sex-related cases, and remained a definitive text well into the second half of the twentieth century. However, like other early sexologists, Krafft-Ebing was not without his critics. Even though the "filthy" bits were translated into Latin, other medical experts complained "the book is eagerly read, even devoured, by numerous unauthorized persons, including workers." (186) Indeed, it was difficult to hide the book's success: at the time of Krafft-Ebing's

death *Psychopathia sexualis* was in its twelfth edition, was available in nine languages, and grew from its original 110 pages to a much-revised 437 page version.

Much to Krafft-Ebing's advantage, many of those "unauthorized persons" responded to the publication with detailed letters to the author, meticulously describing their own sexual lives and secret desires, and often praising him for daring to speak openly about a taboo topic. For this reason, Oosterhuis casts Krafft-Ebing in a benign, and sometimes even benevolent, light. Foucault and others attribute too much power to psychiatrists, Oosterhuis argues (despite his own claim that *Psychopathia sexualis* "eventually set the tone, not only in medical circles but also in everyday life" (47)), and consequently unfairly characterize them as a homogeneous (and hegemonic) force. Only by assessing them in the context of their own profession, he suggests, can we uncover the contradictions, disagreements, and diversity of medical opinion. While this approach is not without merit, in Oosterhuis' case it results in an aversion to subjecting Krafft-Ebing to the kind of critical assessment he quite ably applies in the opening and closing sections of the book dealing with psychiatry more broadly.

Oosterhuis's analysis of the content and significance of the patient files is illustrative. He insists that doctor and patient created categories of pathological sexuality together through dialogue. Other historians, most notably Jennifer Terry, have also explored the complicated and often cooperative relationship between sexologists and their subjects. But where Oosterhuis argues that Krafft-Ebing and his patients had a symbiotic relationship, Terry highlights the unequal power relations that ultimately defined such relationships. It must be remembered that while Krafft-Ebing used medical science to relieve his clients of criminal charges, his text – which was intended as a courtroom guide after all – was also used to against men charged with homosexual (and other sex) acts. By paying attention only to those middle and upper class clients who spent leisurely hours discussing their sexual history with Krafft-Ebing, Oosterhuis provides a narrow view of the impact of sexology. Given the centrality of the link between medicine and the criminal courts in the birth of sexology, attention to *Psychopathia sexualis* in action is a substantial missing piece of the puzzle.

This book is a valuable, if limited, contribution to our understanding of the process of sexual modernization. A more critical accounting of the implications of Krafft-Ebing's work remains to be done. Let's hope that this rich resource will find a home in an accessible archives where other scholars might have the opportunity to do just that.

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